

4. Those who are to "be worshipped,
 (the gods),
 mijiiringj between the expansiye heaven
 and earth,
 (for AGNI), recited (hymns) dedicated to
 KUDBA."
 The troop of mortaP (MARUXS), with
 (LTDEA), the
 sharer of half the oblation,⁶ knowing
 where AGNI
 was hiding^ found him in his excellent
 retreat.

5. The gods, discovering thee, sat
 down, and,
 with their wives, paid reverential
 adoration to

plies *MantiSj* for whom, it is said, seven platters are
 placed at the
Agniehayana ceremony: and they are severally
 invoked by the
 appellations *Tdris*, *Amjddris*, *Tddris*, *Pratidris*, *MitaJi*,
Samunt<ijt,

and others. In consequence of this
 participation, with *Agni*, of
 sacrificial offerings, they exchanged their
 perishable, for immortal,
 bodies, and obtained heaven. The *Marvfa* are,
 therefore, like the
 J?EMw\$—deified mortals.

^a The aHasion to ^wf* lading fiimself, occurring
 previously,—
 also in verse two,—has already been explained in p.
 3, note d. But
 we hare, here, some further curious identifications,
 from which it
 appears that *Rudra* is *AgnL*. The hymns of the gods
 are addressed
 to *Agnij* and are, therefore, termed *Rudriya* ; for
Rudra is *Agnl*^
*Rud-rd*gniJi*. The legend which is cited, in
 explanation, from the
Taittiriya branch of the *TTajushy* relates, that,
 during a battle
 between the gods and *Amras*, ~*Agm* carried off the
 wealth which

the former had concealed. Detecting the theft, the
 gods pursued
 the thief, and forcibly recovered their treasure.
Aśm wept
 (*arodit*) at the loss, and was, thence, called *Rudra*.

^b The text* has only *warfah*, ^f the mortal: the
 Scholiast supplies *Marudganak*.

^c Here, also, we have only the epithet
nmatlhitu, *the half-
 sharer,' from *nema*, a half; to which, according to
 the *Tmtttriya*
 school, ***Indra*** is entitled, at 'all sacrifices: the
 other half goes
 to all the gods:—Sane fad ehfrt&ah.